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State and Prospects of Europe.

Russia, Sweden, Denmark, Holland, Belgium, Spain, &c. &c.

Messrs. Editors:—I have treated at considerable length, of the state and prospects of France, Italy and Germany—the three great divisions of Continental Europe that have been most affected by the Revolutions that commenced last February, and which are for, in my opinion, from having terminated. Allow me now to make some remarks respecting the state and prospects of the other countries in Europe, almost all of which have been more or less affected by the volcanic outbursts of which Paris, Vienna and Berlin have been the centres.

RUSSIA.—I begin with Russia. Of all portions of Europe it is probable that Russia has been the least agitated or troubled by the revolutionary movement which has been shaking that part of the world so extensively and so profoundly. This has been partly owing to her institutions, so centralized, so effectually organized, and so exclusive of every thing like foreign influence. The entire government, from the Emperor down to the lowest and most distant functionary in his vast domain, is a most perfect machine, every part of which, however great the completion of the whole, acts with wonderful facility and almost without the slightest friction. It is, in my opinion, the most completely organized government in the world. You will not understand me, Messrs. Editors, as expressing any sort of preference in behalf of such a government. I abhor despotism, and love republicanism, as much as any man can. I only speak of the organization of the Russian Government as a piece of political machinery, when I say that it is perfect in its kind.

It must be also taken into consideration, that it is extremely difficult to make the true knowledge of events, especially revolutions, to other countries, to penetrate extensively into Russia. It is a distant country, still more Asiatic in the character of the great mass of its subjects,—and I was to going say even in their position—than in Europe.* There are but few newspapers published in that country, and not a paragraph, not a sentence can appear in one of them, which has not passed the Censors of the Press.

But the greatest reason why Russia has not been agitated by these movements, is to be found in the early and energetic effort of the Emperor Nicholas to meet them. The army was at once placed on a war footing—that is to say, increased from some 700,000 to 900,000 or a million! Two hundred thousand men were stationed in Poland, or very near to its borders. A strong military force was stationed on the Austrian and Turkish frontiers. And the latest news from this quarter is, 40,000 Russian soldiers have been sent into Moldavia and Wallachia, Principalities of Turkey, but maintaining a quasi independence in some respects. Owing to the prevalence of the Greek religion (which is the national faith in Russia) in these principalities, the Emperor has long stood as a sort of guardian of them, ready on a moment to interfere to repress Turkish tyranny when it exceeds certain bounds, as well as to prevent their attempting their own independence. It is said that he has terminated the war with the Circassians in the Caucasus, (a war which has been going on nearly 40 years.) If this be so, it is very ominous of some great movement. It is equally ominous that 40,000 Russians, with pontoons and all the other "munitions of war," &c., have been advanced into the "Danubian Provinces," as Wallachia and Moldavia are called. This movement is, in my humble opinion, about the most alarming that is taking place in Europe at this moment. Let me say a word about it.

If I understand the matter, an attempt at revolution was made in those provinces—whose capitals are Jassy (pronounced Yassy) and Bucharest,—last Spring, or early in the Summer. This the Emperor was not sorry to learn, I suppose, because he thought it might lead to their "annexation" to Russia. But when he found that the people, or their leaders rather, wanted to have a Republic, he was so much opposed to the movement as Turkey could be. In fact, he sent, or threatened to send, several weeks ago, a Russian force to put it down. This gave offence to the Sultan, who thought, naturally enough, that the Czar had better attend to his own business, and allow him to manage his own subjects. And what will grow out of it I cannot predict, but shall not be surprised, if a war break out between Russia and Turkey. It is about time, judging from the history of the two countries for the last 150 years, that they should have another struggle. And if the Emperor should prove to be the ambitious man that many suppose him to be, then the last day of Turkey draws very near. For in the present state of Western Europe (including Prussia and Austria) Russia could conquer Turkey in one campaign! England is the only one of the great Powers that could make any effectual resistance. And what could she do? Almost nothing at all, for she could send no military forces which would be adequate to an efficient co-operation—nor do I think that she would be disposed to try it. Mr. Cobden has long since demonstrated that Turkey, in the hands of the Russians, would be a far more profitable recipient of British manufactures than she is at present.

The position of Russia at this moment is eminently independent—perhaps it may soon become eminently menacing! I think it will inevitably be so, in certain contingencies. May God, in his mercy, conduct the great nations of Europe peacefully out of the great embarrassments into which they are sinking deeper and deeper every day; for certainly the wisdom of man is wholly insufficient for the exigency.

The "manifesto," or circular letter which Count Nesselrode recently addressed to the courts of Europe, (through the Russian Ambassadors accredited to each,) is a masterly document, in which the Emperor says to the Great Powers that he is resolved to act on the defensive—that he will not interfere in the affairs of the nations, that they may make revolutions if they please, and organize such governments for themselves as they choose, but they must not meddle with his government, or his affairs. I will only add, that all expectations of a revolution in Russia, or in Poland, at present, are completely visionary. Should Russia become involved in a war with Germany and France, (an event which may possibly occur before a year passes away,) the case would become very different, in reference to the prospect of Poland.

SWEDEN.—The King of Sweden is one of the wisest and best monarchs in Europe, and is so much in favor of reforming the political government of that country (which indeed sadly needs it) that I do not fear for

* Moscow is farther east than Jerusalem; and the eastern line of Russia, if extended south, would pass almost through the heart of Asia.

the kingdom. Recent intelligence from that country convinces me that very great changes in regard to state and religion are yet to be made, and will be, made in this kingdom before long. The time Reunion of the Diet must give place to two; the peasants must be put in possession of their rights to a far greater extent than they have ever enjoyed them; and there must be religious liberty. But Sweden will, I trust, get through. She has a man at her head, who knows what he is about, and he knows (what few monarchs do) the nature and demands of the times in which he lives.

NORWAY.—This country, from a party of the United Kingdom of Sweden and Norway, but has its own Diet, (or Storthing,) its own army, navy and treasury, and makes its own laws, the King of the united countries having only a veto power, to a certain extent. An act, however, passed by three successive Storthings (which would require six years) becomes a law notwithstanding his veto. We ought to have something of the sort. A veto of our President, in my opinion, ought to be of no avail where an act has been passed by two Congresses—which would be all same experience more than two years, and which not over one.

DENMARK is undergoing great changes without an actual Revolution. A Diet, or Congress, is in session at this moment, to put into operation the Constitution which his Majesty Frederick VII. has given to his people. The Danes are a good, quiet people, who love their kings, and have been so effectually liberated in the doctrines of "passive obedience," that they would think of almost anything else in the world, sooner than revolution and republicanism. It is possible, however, that their little kingdom may lose Holstein, and a part of Schleswig, with the little Duchy of Lauenburg, which are in fact Germans, and in no proper sense Danish. The Kings of Denmark have but only a general rule over Holstein, which has had its own laws, its own powerful nobility, some of whom—especially the house of Holstein-Gottorp—are connected with the Imperial Houses of Russia and many other ruling Houses in Europe. The late King proposed and endeavored to enforce, a complete amalgamation or union of Holstein-Schleswig with Denmark, and so make a consolidated state. The nobles dreaded the loss of their ancient privileges, and in consequence resisted, as did the people. Both sides took up arms, and the Holsteiners applied to the Diet of Germany, in which Holstein was represented as a part of Germany. This led Germany to come to their help. Now there is an armistice until April next. Whether an effective peace will be made, or the war renewed, we cannot foretell.

HOLLAND.—The people of Holland have received a new and more liberal constitution, since the commencement of the Revolutions which are now agitating Europe, and it was time. The prospect is fair for the continuance of tranquility in that little kingdom.

BELGIUM.—The same thing may be asserted of Belgium, whose monarch, Leopold, though not a man of decision of character, one of transcendent abilities, is nevertheless a worthy man, a man of sense, who knows the world and the age.

SPAIN AND PORTUGAL.—Spain is in trouble, as usual, but not in revolution. As to Portugal it is quiet at this moment. Both countries are badly enough governed, and we see not much that is bright or encouraging in the horizon of either. But they have been less affected by the Revolution in France than was expected.

TURKEY AND GREECE maintain the status quo very certainly. There is, however, some amelioration in the latter; whilst in the former, there is a work of legal and economical or administrative process of reform. But there has been no political movement in either since the commencement of the revolutionary agitation which has prevailed so near and so long a portion of Central Europe.

ENGLAND.—It only remains that I should say a word or two about "dear Old England!" She comes to hold on her way with great steadiness. There are those in this country who seemed to think, a few months ago, that her last day was near at hand—at least they thought that there was a probability that Ireland might be torn from her. For my part, I doubt whether England was ever more powerful than she is at this hour. She has a great debt, hanging about her neck, which operates powerfully to make her pursue the path of peace, so far as the great interests of Europe are concerned. I do not think she has passed the zenith of her power and glory. She has a great work to do, to reform old abuses, to equalize wealth,—not by destroying the rich and great, but by raising up the poor and the non-holders "millions." Will she do this? I hope. If she does not, she will be ruined.

As to Ireland, I see not the least chance of the people of that island liberating themselves, or of ameliorating their condition by Revolution. To attempt it,—at all events at present,—is foolish. Many people in this country, it seems to me, know very little of the Irish nation. They seem to think that it ought not to be a very difficult thing for eight millions of people to cast off the English yoke. Perhaps, if they were all united, they might succeed, especially if they should make the attempt at a propitious time. But there is one thing which we must not forget, and which has a great bearing on this question, and accounts for the failures which have attended all the Irish attempts to emancipate themselves from British thraldom. It is that they are not a military nation,—as the French are and have long been. I do not mean to say that they are not a brave people, but that they are a people of no military experience. The English armies are created by enlistment, and the period of service is very long. It is but lately that it has ceased to be for life! And even now it is so long that it might almost as well be for life, inasmuch as comparatively few ever return to civil life. The consequence is, that there are few men in Ireland, among the masses, who have seen much military service, or have much military knowledge. And what can one do, even in great numbers, who know little or nothing of military discipline, and the use of fire-arms, against well-drilled, well-armed, and well-commanded regiments? Why, just nothing at all in these days.

But how is it in France? For a long time, the French armies, as are those of almost every other country on the Continent, have been raised by the "conscription," or lot. That is to say, all the young men who have within a year completed their 21st year, must assemble at a given place to draw for exemption summer (when we should call ourselves,) on a given day, and the names of the whole must be put in an urn, and the needed number must be drawn out. Those upon whom the lot falls must serve seven years. When that term is accomplished, they return, for the most part, to their civil occupations. In this way it has happened that there is a great number of men in France—a million at least, in this moment, who have a thorough military education. If I may so speak. And there are the first men to take the lead in a revolution. Then there are the "National Guards," amounting to several millions, who are drilled very often, and who acquire almost as good a knowledge of the manual as do the veterans of the line. Indeed there is nothing of such a state of things; and hence the cause of her deplorable failures.

My only hope for Ireland is, that the English Government will be controlled by enlightened opinion and the spirit of the age, to make one amelioration after another, in the condition of the people of that island, until they shall have been put in possession of every right. I think that such a state of things can be brought about by legislation alone, or will make the rich landed proprietors see that it will be for their interest to part with their lands, at least to a large extent, to small proprietors, and on fair terms, and invest the profits in some other way. It would seem as if land was not a thing which God had designed to be monopolized by a small rich aristocracy; no more than the air we breathe, or the rain and the sun-shine of the heavens. I have hope for Ireland, but it is not through revolution, or physical force, but through the influence of truth and justice. It may require a long time to make these great principles triumph; but they will triumph one day, even for poor Ireland. The priest is free in England; and though English prejudice and English pride are so thick as the epidermis of a rhinoceros, yet they can be overcome.

You will see, from what I have said, that the revolutionary movement in Europe, is affecting greatly the central parts of the Continent, whilst its influence reaches to the more distant parts in a far less deep and effective manner. But I must close this general survey of the governments of Europe. It is an interesting fact, that with the exception of Russia and Turkey, every independent nation or State in Europe has commenced a greater or less measure of constitutional rule. What a change since three centuries ago! What a change since even sixty years.—*Cor. Jour. of Commerce.*

Was St. Peter ever at Rome?

The North British Review for November, just received, has a most elaborate and learned article on the above question, which thoroughly exposes one of the many groundless assumptions of the Romish church.—The article commences with the following introductory remarks:

The spirit of Popery is abroad. Calculating upon our forbearance, and relying upon the conciliatory character of the times, it has invaded, when we least expected it, our country and our homes, alighting on the lowest cottage, and penetrating to our highest seats of learning. It has come, not as the messenger of charity, in the consciousness of honest though mistaken truth; but as a crafty foe, with a crouching step and a hidden countenance, to destroy the peace and happiness of families; to rend the bonds of love and kindred asunder; to seduce the child away from the parent's heart, and to beguile the unwary into ruin.

To repress passive spectators of such an aggression would be mistaking indifference for tolerance, and culpable laxity for Christian forbearance. It is true, Rome believes, or feigns to believe, in the extinction of that laxity and indifference among us; and it is equally true, that, in this point, we may, with a smile, leave her to her deception; but however trifling we may deem the actual danger by which we are threatened; however strong, in our reliance upon God, we may feel ourselves to resist every temptation with which our wily enemy may haunt our path, the startling success which has crowned her first efforts, and the increased vigor with which, elated with triumphant hope, we may be certain she will follow up those efforts, render it, nevertheless, an object of sacred duty for every true Catholic to protest from her commanding designs, what he holds dearest and holiest in heaven and on earth.

The Romish assumption that St. Peter resided a while at Rome, and was the first Bishop or Pope of the See of Rome, is founded on the remark of Origen: "It was generally conceded, that Peter went his first epistle, sent from Babylon in Persia, but from Rome in Italy, under the figurative name of Babylon." After enumerating most convincing arguments against the above assumption, exercising and sifting all the evidence in the case, the Reviewer comes to the following conclusion:

We say the symbolical interpretation of that date of St. Peter's first epistle is a positive error. That, though an anomaly in itself, it has been defended, and defended by Protestant writers too. But there are two generally acknowledged facts, which baffle all the subtle arguments, and will irresistibly bear us out in all our assertions:—The symbolical allusion to Rome by the name of Babylon was not known before the Revelation was written.—The first epistle of St. Peter was written before the Apocalypse. On the other hand, the symbolical allusion to Rome in the Revelation having become generally known, probably a long time before the presence of St. Peter at Rome is ever mentioned by the tradition, which we have seen was not the case till towards the third century; we have the strongest possible reason to conclude, that the tradition derived its origin from that allusion, and from that alone. Thus we can in the most satisfactory manner account for what is otherwise altogether unaccountable; the contradictory reports of the tradition in regard to the time of St. Peter's arrival at Rome, and to the simple fact of his death, as a period, moreover, at evidence written with his own epistles; the fabulous history of his combat with Simon the Magician, and other absurdities; and above all, the concurrent information as to his apostolic labors for a space of time nearly twenty years (for of the events in Persia, how little comes even now to our knowledge!) and *the utter ignorance of the whole Christian Church, during at least the first one hundred years after St. Peter's death, as to his ever having set his foot in Rome.* It appears to us, therefore, all but certain that St. Peter, as to chiefly, since the time of the Council of the Apostles, lived and taught, and—if worthy of his faith in Christ—he died at Babylon.

Thus the result of our inquiry shows, that if all the assertions on which the Church of Rome rests her claims to ecclesiastical authority, not one will bear the least investigation; and that we are without any real foundation whatever. As to the Roman Episcopacy of St. Peter, it is a tradition which, in the abstinence of a mere fiction, is recognized by every unprejudiced examiner even of the very Church which still upholds it as a sacred truth.

Contriving to do Good.

When Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles on which he intended to act and govern himself in the different circumstances of life. One of these resolutions was, to be constantly contriving to find out means or contrivances to promote the glory of God and the great ends of his own existence and that of his fellow men. Should we make a determination on the same in the hours of every christian, and particularly every minister? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind? —what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, whose we are and whom we serve?

Mission to California.

On Friday, December 1st, two of the three missionaries under appointment from the American Home Missionary Society, for California, sailed from New York in the steamship Falcon. They are Rev. John Waldo Douglas from Trenton, N. Y., and Rev. Samuel Hopkins Willey, from Gaffstown, N. H. They expect to proceed to Chagres, to New Granada, and cross the Isthmus of Darien, thirty-six miles, to Panama on the Pacific coast, where they are to take the steamship California, for the newly acquired territory. Mr. Willey is designated for Monterey, the present seat of government, and Mr. Douglas for San Francisco, or the town formerly named Yerba Buena is now called.

As this is the beginning of what promises to be an important and extensive movement, it may be proper to state more at large than has already been done, what are the grounds which have caused the committee to send missionaries to that country, at a time when the Society is heavily embarrassed, and so many portions of our country, as yet but partially occupied, are crying for relief.

The addition of California to our country is one of the most remarkable facts of the age; not because of the transfer of so many square miles from one people to another, but because of the great social and moral results, which are likely to ensue.

Compared with the previous area of the United States, Upper California brings us in an addition of more than one-fifth. A general resemblance in its physical character may be found between it and some portions of the old world. For example, it is about the size of the territory anciently covered by Persia and Assyria. Like Persia, it has an interior desert—a basin surrounded and intersected by mountains, from which flow down streams, that form oases, and are then lost in the sands of the plain. The Sierra Nevada, or Snowy Mountains of California, divide this basin from the rich valleys of the Sacramento and the San Joaquin, just as the Mountains of Assyria, (now Kourdistan,) divided Persia from the Plains of the Tigris and the Euphrates. The natural capabilities of the new territory are not inferior to those of the ancient countries named, while in salubrity, and especially its geographical position, it has a great superiority. Persia, whose recent report to the U. S. Senate is the latest and most authentic source of information, compares the part of California between the Sierra Nevada and the sea, with Italy, from the Alps to the southern termination of the peninsula. "It is of about the same length and breadth, and consequently has about the same area—102,600 square miles." Like Italy, it lies north and south, and presents much similarity of climate and production. But unlike Italy, its large rivers open a common valley and form a great central bay, that of San Francisco, one of the noblest in the world. In a political and commercial point of view, California has a position of great advantage, fronting Asia, and as near, by Cape Horn, to London as to New York. The native population is comparatively of small account, being only some 8 or 10,000 persons of civilized origin, and 26,000 Indians

The acquisition of this territory has suddenly developed upon the American churches a new duty, the greatness and consequences of which are as yet but imperfectly realized even by the most sagacious among us. The magnitude of this duty does not, we apprehend, consist in the extent of the country, or even in its admitted resources—though every day is developing facts that may change this opinion, but chiefly in its position on the globe.

When we look upon the map of the world, it is apparent that the efficiency and intelligence of the human race is lodged mainly in nations lying north of the equator. Again, we find the globe marked by four grand distinctive lines, having the general direction of North and South. These are the four Outer shores of the Eastern and Western Continents. One of these shores is occupied by our own United States; another by Great Britain and the States of Western Europe; the third—that of Eastern Asia—is covered by China and Japan; while the fourth—the North West Coast of America—is yet comparatively vacant. Now, a moment's consideration shows, that upon two of these Outer shores—the European and American sides of the Atlantic, which are the nearest together—is concentrated almost all the augmentative element on the globe. Whatever of science, invention, mechanical skill, commercial or religious enterprise, can be brought to bear on the conversion of mankind, is found in the nations of Eastern America and Western Europe—which consideration, and wish for re-baptism on making a profession.

There is scarcely a more common principle applicable to human affairs, than that no advantage is done for one, which is designed for his benefit, may be by him adopted, ratified or confirmed, and so it may be done "in his act." Thus, what a friend of an infant does for him in selecting his property and estate, may, on his coming of full age, be ratified by him, and by his consenting to the act, it becomes truly and properly his own. So, if it be done for an absent friend, though of full age, and he, on ascertaining what has been done, consents to it, it becomes his own act. An infant may become a stockholder by the act of another, giving him the title provided by law; and if, on arriving at full age, he consents to this, he may become a owner by relation—supposing of the original gift. A father might consecrate slaves, the legal property of whom was in the infant: on coming of age, the infant may approve of this act, and it then becomes in the eye of the law, both in a moral and in a civil view of the case. If a parent, christian or pagan, should dedicate the infant to the service of the temple of Apollo, and on coming to years of discretion, the infant should approve of it and adopt it as his act, it becomes his own by relation. Thus also, an infant circumcised, or dedicated to the true God, or baptized, or dedicated to the service of Christ; if, on coming to the knowledge of the transaction, and capable of perceiving the nature, object and duty, he should approve of the transaction, and adopt it as his own, it becomes his own act by the approval and adoption.

Yes, if any Congregationalist, held in bondage to infant sprinkling. Our readers have but few cases of this kind, and those few are but the "obedient of heavenly things, and not the very basest" of them. They are slaves of the kingdom of earth, and Christ's rulers, who have the keys, deem not the shame inscribed by it. We may, I think, say, with safety, that Abraham's household, when circumcised, in hope, in being separated from heathenry, that they would become believers in the true God, and that the infant offspring of christian believers are baptized in hope; they are under a dispensation of grace; their parents are bound "to bring them up in the nurture and admonition of the Lord," using the means of God's own appointment for their salvation; by the dedication, they acknowledge this obligation before men, and are there likely, on that account, to observe and keep the obligation; the children have the prayers and good offices of the church, and the parent, being subject to no discipline is liable to the rejected and admonition of the church, for any neglect or violation of duty in respect to the child. And then there is the promise, "train up a child in the way he should go, and when he is old he will not depart from it." It is very plain, there is strong ground of hope for baptized children, because they have more prayer offered up to their behalf, and become more diligent than may be expected or hoped for in their behalf, that for others.

But we must have with our brethren who plead submission to the "ordinance to see of Christ," during one half of them, the articles and ceremonies of the Greek and Roman church: as had the baptism of children to be a privilege, but they do not treat the omission of it as a breach of duty. It is well known that members in all our churches have difficulties on this subject, and, as the command is not express, and the example of the apostles not clear to their mind, we must be charitable, and not inconsistent; if they are willing to commune with us who practice the baptism of our children, though not able to see why, we should be willing, also, to commune with them who do not so practice, and not divide a Congregational church upon a matter not essential to salvation. An open table is one of the glories and beauties of Congregationalism, and but brotherhood with all who embrace fundamental truths is another.

Some think that infants, on being baptized, become, *ipso facto*, members of the church to which their parents belong. But this is manifestly otherwise. To say that one belongs to a society, who has made no agreement to be a member, and is subject to none of its duties, and entitled to none of its privileges, is a solecism in terms. In a national church, (and those who settled Massachusetts belonged to such a one, though on their immigration they became Congregationalists,) there was more reason for holding this quasi membership. As parishioners, they were subject to duties and entitled to privileges, and after baptism needed nothing but confirmation by the bishop to entitle them to the communion: a parishioner and church member being nearly *equipollent*, and civil as well as ecclesiastical duties were connected with these relations. But the Congregational church is purely confessional, and to such, there is no one duty which it can predicate of a baptized infant, nor is there one privilege which he is allowed to enjoy. *Id est*, then, on those of language to say that the baptism of infants confers church membership.

Baptism is a rite only, and is on a footing with the ceremonies of the former dispensation, and should not be magnified and exalted to a place with the moral duties. Our brethren, the Friends, consent one in the New Testament any baptism by water, but only by the Spirit; and though we see otherwise, we are not to condemn them, but receive them in love. The orthodox portion of them are among the very best christians. How, then, can it be a great affair, how unnecessary to raise consecutions scruples, to doubt the sufficiency of the baptism received by us on the faith of our fathers, when we have but to make it our own by faith and adoption; and we may be sure, that he who looks upon the heart will approve of an act conscientiously done, which in no way can injure our neighbor or dishonor Christ or his institutions.

LAICUS.

The Popery of Ireland.

Popery was first planted in Ireland by Henry II. of England, instigated by a Bull or Rescript from Adrian, the Pope of the day.—Prior to that epoch, the Irish had constituted to republish the heresy of Rome; but since the new creed was introduced, the soil has proved but too well adapted to the plant. "The western superstition" was long rejected as involving spiritual thraldom. It has taken to sore revenge since it was fairly established in the land.

The population of Ireland, it is supposed, amounts at present to nearly 9,000,000 of souls. Of these 7,000,000 are Romanists; 970,000 belong to the established Church; 600,000 are Presbyterians; 30,000 are Socinians or Arians; about 144,000 are Methodists; and 160,000 belong to the Independents, the Baptists and other denominations.

The provincial distributions of the Romanists in our foreign dominion may be thus described:—In the county of Clare, for an example, there are ten contiguous parishes without a single Protestant. There are three in the province of Munster which contain neither Episcopalian nor Dissenter. In Leinster, 184 parishes contain 186,300 Romanists, and only 94,000 Protestants. In Munster, 72 parishes contain 167,300 Papists, and only 19,000 Protestants. In Connaught, 39 parishes contain 26,000 Romanists, and only 4,612 Protestants, or, as Mr. Hardy remarks, the Romanists and Protestants are as 20 to 1. Again, in Roscommon, 9 parishes contain 29,700 Romanists, and only 320 Protestants. Even in Ulster, there were 71 parishes with a population of 267,000, of whom 196,000 were Romanists, and 140,000 Protestants.

Such being the relative proportion of Romanists and Protestants, it is easy to see that, amid combining antipathies, truth will be put to the rout, and the majority, as ever, will decide. And the contemptuous system taken advantage of every ally—a glance at its nature, as developed in unhappy Ireland, will manifest its real character.

The Papist in Ireland, then, is taught as follows from books, sanctioned for his spiritual benefit by his spiritual superiors:—

"A venial sin is a very small and pardonable offence against God or our neighbor."

"The commandments broken by mortal sin only," said their is illustrated by the doctrine, that, "a vain word, an official or jesting lie, the theft of a pin or an apple, hurt nobody, and does not break charity between men and men, much less between men and God."

"Theft is a mortal sin, when the thing stolen is a thing of considerable value, or causes considerable hurt to our neighbor."

"The first commandment of the Church is to hear mass on Sundays and holidays."

"The second is to Fast in Lent."

"The third is to confess our sins at least once a year."

"If we receive the sacrament of the Eucharist unworthily" and concealed a mortal sin.

It is added, "to these may be added the duty of paying tithes, first fruits, &c."

Popery in Ireland finds fuel. It is launched in security ashore, and there boldly tramps the earth of God into a lie by continuing truth in guilty men. But we proceed to quote:

"The consecration of relics, images, &c., in communion in the service of one another."

"Fasting is available for the remission of sins, and appeasing the wrath of God."

In other words, while Christ said,—"It is finished," he still left something for man to do. He did not "finish transgression, nor make an end of sin." Again:

"Penance reconciles us to God, and either restores or increases grace."

"*Everlasting life is given as a reward for our good works.*"

"Out of the Church of Rome there is no salvation."

"It is not enough to believe all that is written in the Bible: we must also believe all apostolic traditions."

"How do you prove it lawful to paint God the Father like an old man? Because he appeared in Daniel in the shape of an old man."

1 Cor. xiv, 2, is quoted to prove that it "is lawful to pray in an unknown tongue."

Gal. vi, 14, is quoted in support of cross-worship.

Matt. vi, 11, ("Give us this day our daily bread,") is quoted to prove transubstantiation.

Rev. xxii, 8, to support angel-worship.

"*Everlasting life* is given as a reward for our good works."

"Fasting is available for the remission of sins, and appeasing the wrath of God."

In other words, while Christ said,—"It is finished," he still left something for man to do. He did not "finish transgression, nor make an end of sin." Again:

"Penance reconciles us to God, and either restores or increases grace."

"*Everlasting life* is given as a reward for our good works."

"Out of the Church of Rome there is no salvation."

"It is not enough to believe all that is written in the Bible: we must also believe all apostolic traditions."

"How do you prove it lawful to paint God the Father like an old man? Because he appeared in Daniel in the shape of an old man."

1 Cor. xiv, 2, is quoted to prove that it "is lawful to pray in an unknown tongue."

Gal. vi, 14, is quoted in support of cross-worship.

Matt. vi, 11, ("Give us this day our daily bread,") is quoted to prove transubstantiation.

Rev. xxii, 8, to support angel-worship.

"*Everlasting life* is given as a reward for our good works."

Rom. xiii, 2, and Acts xix, 19, to support relic-worship.

Pilgrimages are supported by Luke ii, 41, 42.

Again, the Romanist is taught to say, ... "We now offer the adorable sacrifice of the Mass to thy honor . . . and for the remission of our sins." He is directed to "suffer in patience . . . as well in atonement for the sins I have hitherto committed, as to prevent me from future lapses. . . . He is trained to believe that the priests can, not merely pronounce pleas, but really cleanse . . . the very stains of the soul."

And finally, to name no more, prayer after prayer to the Virgin, "the mother of divine grace," "the Tower of David," "the Refuge of sinners," and to all saints St. Michael, St Gabriel, St. Raphael, the Dei Mirrors of Popery; is inculcated. To crown the impiety and delusion of the whole, the Romanist is directed on certain occasions to repeat the name of Jesus 100 times, the Lord's Prayer and the "Hail Mary" 10 times, while on other occasions 15 Pater Nosters, and as many Ave Marias, are required.—One formula is to be repeated 50 times, another 16, and one is to be announced no fewer than 160 times.

Such is what the deluded Romanist is taught to reckon the christian religion, the religion of the only church in which it is possible for men to be saved. As if it were not enough to indoctrinate men with antiscriptural error, they are trained to suppose that superstition forms repeated by rote can operate like a charm, and the inevitable result is, mental debasement, and spiritual bondage.—Even in the grave, the effects of their system are seen, for there in a practice among them, by which, on the pay-ment of a sum of money, consecrated clay is cast into the coffin along with the corpse, and the dust of the Romanists is thereby saved from the purifying touch of heretics in the tomb. The Duke of Wellington once proclaimed, in his place in Parliament, that he was convinced the Popish religion was incompatible with good government in any country. He might have gone further and announced that it was inconsistent with the dictates of reason. It lies like an incubus on the soul of man. Christians who judge of Popery rather by what they think it is than by what it is in reality, have indulged the hope that there is some ground in religion on which the Protestant and Romanist can stand; but that hope is utterly baseless, and the instant any such attempt is made, the pure sectarianism of Popery appears. The Bible must be proscribed—that is at one full sweep religion must be practically effaced and put away ere christians can confesse with the subject of the Pope. The only sentence which a consistent Protestant can employ is that of ancient Rome against her rival, "*Delenda est Carthago.*" (Carthage must be destroyed.)—*Free Church Magazine.*

Danger of Losing Heaven.

That many indulge the expectation of eventually reaching heaven who will never enter its holy gates, is rendered certain by the word of infallible truth.—Bitterly, though eternally unavailing, will be their disappointment. This sentiment is well illustrated by the following extract from Chaucer's Lectures on Pilgrim's Progress:—

In nothing else in this world do men act on the principle of expecting to obtain valuable acquisitions without labor and self-denial. If there be any great thing to be gained in life, all men are sure that it is going to cost great effort; nor is it a light thing that will turn them aside. They will go up a Hill Difficulty without drinking at any spring but that of their own exquisite imagination, and without designing to rest in any other by the way, much more without losing time by sleeping in it.

And if there be lions in the way, they will go to them at once; yea, if a hundred cannons stood in their path, and a bag of gold besprent it, or the cup of sinful pleasure, they would go on. If there be hindrances which they can not overcome, they will dig through them; and they will endure days of weariness, and nights of pain, they will make long pilgrimages, will experience themselves severe, and suffer banishment from families, friends, firesides, into strange lands, will cross oceans, and encounter perils of every name and shape, to accomplish and realize the object of their anxiety, ambitions; and after all, what is it? A dream, a straw, a bauble, a flake of foam on the surface of a river. They plunge it, it is gone, and they are gone with it. While they snatch at it, they pass into eternity, and death finishes their plans forever.

Dr. Watts.

The Philadelphia Inquirer relates pithy the following account of a lecture from an Academician lately now in London:—

"A few weeks since I made a very interesting visit to Abney Park Cemetery. It is situated at Stoke Newington, one of the numerous villages now connected with London, but formerly, miles distant. It was the residence of Sir Thomas Abney, the friend of Dr. Isaac Watts, with whom he resided upwards of thirty years. The mansion is levelled, and the entire area is now a beautiful burial ground. In one corner is the private grotto where Dr. Watts passed much of his time, and wrote most of his psalms and hymns. As I stood contemplating the spot, I thought how pen would have enjoyed gazing upon the spot, where so excellent a man passed so much of his time. In every part of the delightful grounds, were elaborately executed monuments, erected by the friends of Dr. Watts, and by their every direction, another member of the family came to his address. In the grounds there is a very fine tumular erection of the ministers. He died Nov. 25, 1748, just 150 years since."

THE RECORDER.

FRIDAY, DECEMBER 22, 1848.

Forefathers' Day.

The date of this number of the Recorder reminds us of the Landing of the Pilgrims at Plymouth, an event [illegible] importance with every yearly development of its consequences. [illegible] the beginning of an era [illegible] the seeds by the [illegible] their influence [illegible]. Forefathers' Day will come to be celebrated as a sort of Christmas among the people of the Puritan stock, for, though we are utterly ignorant as to the day of Christ's actual birth in the old world, we do know the precise date of his advent to the new world, when he came in the hearts of that faithful few who took possession of this northern continent in his name.

When that little band of Anglo-Saxons, on that bleak December's day, planted their feet on the rude rock, which was their stepping-stone to empire and fame, [illegible] how feasible must their lot have seemed! The wild and inhospitable shore presented a more [illegible], without offering shelter or voice of welcome. But from that hour, the deep counsels of the Eternal Mind began to evolve that the future of time had room for a new manifestation of the working of christianity on the human mind and the destinies of man.

Oh, if all their posterity had preserved their faith inviolate, and fully understood their spirit of devotion to Christ as their King, how prodigious would be their influence on the public sentiment and general welfare of the world. It is prodigious now; for there ever have been, and are still, very many among their posterity whose stern virtue and exalted piety make them worthy of their ancestry, and these have not lived in vain. But had there been no degeneracy of spirit, and no adulteration of principle, what wide-spread dominion would they be holding at this very time, on Satan's kingdom to all its provinces, and how rapidly would they be extending the dominion of Christ and the reign of righteousness. As it is, however, they are, in proportion to their numbers, doing more in this great work than any other race of men in existence. They combine the British hardihood and tenacity of will, with a flexibility which readily adapts itself to varying exigencies, and with an inventive faculty whose resources rarely fail.

As every year of our political independence and national existence deepens the interest of the Fourth of July, so also it invests with increasing interest the return of Forefather's Day. Even now it is widely celebrated with growing enthusiasm, and with more lavish tributes of honor to the memory of the Pilgrims. One hundred years hence, its recurrence will be hailed with enthusiasm, which at present would appear extravagant, and beyond the bounds of reason. But this coming century, though all its years will be culminating the fruits of their pious toil, and enhancing the debt of gratitude and veneration which their posterity will owe to that sacred and immortal band.

A poetical correspondent has furnished us with the following stanzas appropriate to the day and occasion.

DECEMBER TWENTY-SECOND.

[illegible]

Thirty Years Ago.

It is both interesting and instructive to review the past. When an enterprise has had its commencement we know not what will be its progress, or where it will end. When Sir Isaac Newton saw the fall of an apple, he did not know that it would lead him to the discovery of the law of gravitation, and the laws that control the planetary system. When Fulton applied steam power to the propelling of a boat on the North River, he little thought of the wonders that could be achieved by its instrumentality. When Robert Raikes gathered some sixty, fifty children from the streets, on the Sabbath, in one of the cities of England, he little thought that the system would extend over the civilized world. When Prof. Morse first discovered the magnetic telegraph, he probably did not anticipate annihilating time and space in communicating intelligence. In how many cases can we say, "behold, how great a matter a little fire kindleth."

In 1818, a Sabbath school was commenced in a country parish in this Commonwealth, consisting of about fifty pupils. It was an untried experiment, and it was thought that a school of this kind could not be managed in the meeting-house. It was [illegible]

[illegible]

The Uses of a Stormy Sabbath.

In the course of [illegible] we represented the stormy Sabbath as peculiarly useful and desirable in its place, [illegible] a day are almost sure to prefer the happiness that [illegible] the better pleasures that may be experienced in the sanctuary. It is a day not without its uses in relation to persons of a very different description. Those who would be shocked at the thought of habitually devoting the Lord's day to purposes of business or pleasure; those who regard God's house with reverence, will find on reflection that the stormy Sabbath is not altogether a superfluity with them.

It affords a sort of test of the comparative importance attached by them to spiritual things. There are not a few of those who belong to this class, to whom the clouds that now and then darken a Sabbath morning seem peculiarly formidable. They look darker and sterner then, than they make their appearance on any other than the day of sacred rest. The storm of the Sabbath is to them a severer storm than any that ever comes on the day that succeeds it, the wind blows harder and the rain and hail and snow fall faster. They are more thoughtful of the danger of exposure to it, than they are of the danger of exposure to any other. The rain of that day they seem to regard as having more power than that of any other, to penetrate the clothing, to dampen the feet, and thus to occasion disease and even death.

We are warranted in saying this because it is on the Sabbath alone that clouds, or storms, or even whirlwinds are sufficiently formidable to keep them in any considerable numbers from the appropriate business of the day. Many a man, and we fear we might truthfully add, many a member of the christian church, who would almost go through fire and water to his counting-room or his work-shop, rather than fail of being at his place of business during business hours, is not unfrequently prevented from taking his accustomed seat in the house of God, by clouds that would hardly be thought of as threatening, on any other than the day that should be devoted to the services of the christian temple.

In such a fact as this there is great significancy. It shows that the interests of time are more prominent in his thoughts, than those that reach on through eternal ages. It shows that what he willingly and cheerfully does for the acquisition of worldly gain, he has no heart to do in order to avail himself of the privileges whose value he acknowledges in the acquisition of spiritual riches. By the stormy Sabbath as oft as it returns he is "weighed in the balances and found wanting." He who finds himself just as ready to brave the fury of the storm in order to discharge his duties as a worshiper before the Lord in his sanctuary, as to do it in order to discharge his duties as a man of business, will in that fact find evidence which goes far to show that in his heart the things of religion have the preeminence they rightly belong to them. With some show of consistency he can speak of the value of Sabbath and sanctuary privileges. The effort he makes to enjoy them; the inconvenience to which he subjects himself rather than not avail himself of them, show that his estimate of their importance is high. His infidel neighbor would have professions concerning the happiness to be enjoyed and the profit to be gained in the house of God in derision, if he saw him making his way thither only in the sunshine. But when he sees him exposing himself to the violence of the storm in order that his heart and voice may unite in the services of the sanctuary, he is convinced, or ought to be, that his professions only run parallel with his convictions. He may be persuaded perhaps by the force of an example so consistent, to see if by imitating it he can secure aught of enjoyment or profit.

Be this as it may, he will at least learn to respect its author as a man whose conduct is consistent with the faith he professes. We see therefore that the stormy Sabbath has a use in that it affords a test of the comparative importance attached by church-going men to spiritual things.

J. G.

Ecclesiastical Epaulettes!

MESSRS. EDITORS:—As you, in Boston, are pretty near the centre of things, I drop you this line to state my case for consideration. I live a great way off; so far, that it never occurred to me that I could possibly get into the fix to which I find myself. I thought that in the corners of the creation, I might move on quietly, and the world might go on, rich, and bustling, and noisy, as it is, without knowing of, or concerning itself with such a being. But I find it otherwise.

We have neither steam nor lightning rods to bring us tidings from afar; but the United States Mail does reach us once in a while, and it does things to some purpose, as you will allow, when I affirm that it brought me a letter lately with the address, Rev. **** D. D.! That suffix, in those stately capitals, excited me! Surely, I am not the man, thought I. I became [illegible] of such significant symbols. Other people have the right, and a plenty there are that have it—because they came honestly by it, and a plenty there are who would like the same right. But these capitals are not mine, in any way I can fix it.

1. By no natural right, certainly. A pair of D's came ascending. A sooner and people [illegible] from the top of a step door [illegible] a sign. So a big boot, or a similar [illegible], as I have seen, indicates more visibly the people's [illegible]. A D. D. is a sign-board. It tells all the people, that the man who has it put upon him, is largely possessed of an article contained by one of the D's, just as the goods and wares [illegible] be found within.

Now, because the thing signified by one of these D's is a [illegible] quantity with me, I deny that the sign of it has any natural right to be hung upon my name.

2. But so far any lawful and official right to any such title, I certainly have none as I know of. I live so far off, that I do not pretend to know accurately about such things; but they tell me that before such a sign is set upon a man, the dignitaries of a college take counsel, and having [illegible] the one whom it would comfort most [illegible] who would be [illegible] [illegible]

I have no reason to believe the colleges had anything to do with my D. D. Likely, they have never heard of such a creature; and if they have, and knew the facts, then certainly, my D. D. is none of their work, unless they have done more at lightening the ship of good sense than I had supposed. But I hasten to say

3. That I certainly have no physical and defined right to said sign. The authors say, though I have heard grave and sensible men say the same, (which weighs more with me,) that a D. D. adds the dignity of ecclesiastical corpulence to education, and that they are not likely to hang such a sign upon a man, unless, in physical capacity, he somewhat resembles the shape of one of these letters. Now, your humble friend more resembles the letter I than the latter D, being one of the "lean kine," and since, for a quarter of a century, he has been an anti-obesity or a pike-staff, he certainly belongs to "the forlorn hope" in regard to reaching the requisite specific gravity. Physically speaking, therefore, said suffix does not belong to me.

It is certain, therefore, that to said appendage to my name, I have neither natural, official or corporal right. So, objecting all right to the matter, as I honestly do, I have, nevertheless, had some misgivings how the misplaced D. D. came to light upon such an head. Perhaps it was a hint by my correspondent, that if the owner of the shop has not what the sign-board intended, he should put in and fill it; which hint some of the official D. D's might profit by, and I pass it on to them. Perhaps it was thought that, as there was not such a creature as a Doctor of Divinity within fifty miles of us—not more than Boston where there are lots of them—it was thought best to have such a luminary in these parts, and so the brother gave me the suffix on his own hook, and would not wait for the colleges. Perhaps he thought the colleges had sent out so many missives of this kind lately, that they were out of breath with the exertion, and it might be sometime before they went at it again; or else, were so scared at the shower they had caused to fall, that, for a long time, they would not give another drop, and therefore he would supply their lack of service.

The pith of my epistle is, that I would be found in possession of that, and that only, which is fairly my own. If the literary dignities choose to embleason me with such stirring capitals, I will meekly submit, or otherwise, as the case may be.

But I protest against any of the lesser luminaries making their brethren luminous after their fashion. No man has a right to add an additional handle to my name any more than to my face. And I give the whole brotherhood the hint that they be wise and cautious on the subject of suffixes, and permit them not, till the books on which they are to hang have been provided by the proper authorities.

Yours, &c., OBSCURUS.

Letter to Gen. Taylor on Peace.

To Gen. Zachary Taylor, President Elect of the United States:

SIR:—The voice of your country has called you to preside over its government for the next four years; and, while multitudes are looking to you with more or less confidence for a better Tariff, a wiser use of the Veto Power, and a right settlement of the vexed question respecting the Extension of Slavery, permit a humble individual, on behalf of the friends of peace, though without making them responsible for this communication, to bespeak your early and earnest attention to a subject embracing every one of these great interests, and essential to the highest welfare of our country and the world—THE SETTLEMENT OF PEACE UPON A SURE AND PERMANENT BASIS.

I do not forget, Sir, that I am addressing a veteran warrior; yet I think I may gather from your reputation for humanity, and your experience of the evils inseparable from war, encouragement to hope for your sympathy in the object for which I plead, and to solicit for its attainment the exercise of those high official powers with which you are soon to be invested.

From your own experience, Sir, you know far better than we do, what war is. Nearly half a century in its service must surely have taught you its hardships, its vices and crimes, the variety and intensity of its sufferings, the wide and terrible sweep of its calamities. On points like these you can teach us all; and it is certainly fair to presume, that such bitter experience of war must incline a man naturally humane to heed our requests for his aid in the execution of plans designed to obviate its supposed necessity, and thus secure steady, permanent peace.

We are assured, moreover, that you will look for your guidance to the early lights, the illustrious Fathers of our Republic. Allow me then to refresh your memory with their views on this subject. The Father of his Country; though a warrior from necessity for an occasion, was from nature and habit far more a man of peace, and not only warned us against war as a suicidal policy for us, but denounced "the vain glory of conquests, the false ambition which desolates the earth with fire and sword, the knight-errantry and mad heroism of war." Jefferson, who left on his country the impress of his genius almost as deep as that even of Washington, indignantly asks:—"Will nations never devise a more rational umpire of their difficulties than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions of our fellow-creatures? Wonderful has been the progress of human improvement in other respects. Let us then hope, that the law of nature will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible, that war is an instrument entirely inefficient towards redressing wrongs, and multiplies instead of indemnifying losses." Franklin, the great sage of the revolution, says:—"After much occasion to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think there never has been, nor never will be, any such thing as a good war, or a bad peace. All wars are follies, very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their difficulties by ARBITRATION? We daily make great improvements in natural philosophy; there is one I wish to see in moral—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."

I need not quote any more from the Patriarchs of our Republic; but, if you look into the records of Congress under the old Confederation, you will find it often engaged in the discussion of just such topics as I am now commending to your attention. Jefferson, during his administration, made special efforts to secure by treaty the abolition of Privateering, and to mitigate in other ways the manifold evils of war. In the works of Franklin, Rush, and other signers of the Declaration of Independence, you will find not a little written, with great plainness and force, in favor of plans very like our own for the prevention of [illegible] war.

Thus, Sir, might we claim the highest sanction for what we propose. We [illegible] [illegible]

[illegible] society adjust them? [illegible] impossible or unnecessary? [illegible] your nations [illegible] they find something better to take its place; and hence we propose in its stead, rational, legal, pacific substitutes that would be far more effectual than the sword ever was, or ever can be, for all purposes of international justice and safety. How then do individuals adjust their difficulties? Either by amicable agreement between themselves, (Negotiation,) or by reference to umpires mutually chosen for each specific case, (Arbitration,) or by appeal to a court where the parties have a common rule in an established code of laws, and a set of common referees in the persons of the judge and jury, (a Congress of Nations.) Here are the patterns and prototypes of all we recommend. We merely urge nations to employ expedients like these for the adjustment of their difficulties without the sword—expedients not new, but as old in principle as civil government or human society; expedients which recognize right instead of might, peace, in place of brute force, as the only proper arbiter of disputes between rational beings; expedients just as applicable to nations as to individuals, and likely, if used aright, to prove as successful for the former as they confessedly have for the latter; expedients that would supersede at once every plea of necessity for war, and in time put an end to the whole war-system as a gigantic, intolerable superfluity.

Let me, Sir, invite your special attention to two of the substitutes we suggest. The first I, may call STIPULATED ARBITRATION, which proposes that nations incorporate in every treaty a clause binding themselves, in the last resort, to settle whatever difficulties may arise between them, not by the sword in any case, but by umpires mutually chosen, and either to abide by their decision, or ask merely a new hearing, or a different reference. The other is termed a CONGRESS OF NATIONS, by which we mean a convention of diplomatic delegates from different countries, first to frame a code of International Law which should be binding on the nations that might become parties to it, and then to establish a High Court of Nations with power to interpret and apply that code for the amicable adjustment of whatever disputes might be referred to them by governments in controversy.

I have no space for more than this very brief outline; and your intuitive sagacity will require no farther argument or explanation in favor of substitutes which commend themselves at once to every man's common sense. The details of the plan do not belong to us. It is ours merely to suggest the general idea; and, when rulers shall seriously take hold of the matter, they will find little difficulty in bringing the system to all the perfection requisite for its main purpose of superseding the alleged necessity of war by rational, christian substitutes.

And, Sir, has not the time fully come for something of the kind to be attempted in earnest? The war-system, with its debts and its current expenses, has become a mammoth incubus on the bosom of all christendom. It has cost ourselves, since we became a Republic, four-fifths of all our national expenses; our late brief war with a neighbor too feeble to gain a single victory in more than a score of battles, has nevertheless loaded us with a present and prospective debt of more than one hundred million dollars; the war-debts of all Europe now amount to nearly TEN THOUSAND MILLIONS; and, besides the interest on this vast sum, the support of her war system even in peace is estimated by Richard Cobden, to consume no less than ONE THOUSAND MILLIONS A YEAR! Humanity, crushed beneath these enormous burdens, is crying aloud for relief; and the man who shall bring relief by superseding the necessity of war, and of preparations for war in a time of peace, will win for himself a glory that must eclipse for ever the fame of all the Caesars and Napoleons that have deluged the earth with blood.

This high honor I covet for my own country, no better fitted than any other to take the lead in such an enterprise; and should you, Sir, merely start the movement with success, your term of office would mark an era in the history, not only of our own Republic, but of the world, and prove more illustrious far than even the administration of Washington himself. Myriads yet unborn would bless your memory, and shower upon your name such praises as could never have been won by a thousand victories.

The providence of God is preparing the way for the adoption of one, if not both the substitutes we propose. The friends of peace, on both sides of the Atlantic, have long been urging them on public attention; and at length, some of the leading statesmen of the Old World are beginning to regard them with marked favor. At a conference lately granted by the British Premier to a deputation from the Peace Congress held in Brussels two or three months ago, Lord John Russell, addressing one of our own countrymen who was a member of that deputation, said, "*If the United States should be disposed to make such a proposal (as that of stipulated arbitration) to the British Government, it would be taken into their most serious consideration.*" Thus is the way open for this measure. We are sure the subject will not be allowed, by the friends of peace in England, to slumber there; and by the time you shall have around you a new Cabinet and a new Congress, I trust the friends of peace here will be ready to press this subject, the great desideratum of the age, anew and more earnestly upon your joint attention.

GEO. C. BECKWITH,
Secretary Am. Peace Society.

Boston, Dec. 1, 1848.

League of Brotherhood.

At a meeting of the Executive Committee of the American branch of the League of Universal Brotherhood in Boston, Monday, Nov. 27th, 1848, the following Resolutions were passed, viz:—

Resolved, That the Pledge to the League of Universal Brotherhood, signed by many thousands of persons in Europe and America, involves the proposition that the practice of war, for any purpose, or under any circumstances, is a violation of the precepts of the gospel, and destructive of the best interests of mankind; and it is therefore incumbent on all who have signed that Pledge, and all other persons holding sentiments in [illegible] with it, to give their efforts for the extinction of this greatest of all moral and physical evils.

Resolved, That in the present state of the world, and until its sentiments shall become more generally conformed to christian principle, the proposal for a Congress, composed of delegates from all civilized nations, for the formation of a code of international law; and a high court, to adjudicate the disputes of nations, as they may arise, under such law, is the most immediately practicable and effectual method of removing the supposed necessity of appeal to arms; and consequently of enabling nations to abate their expensive and oppressive military preparations.

Resolved, That the efforts of Peace Societies, and other friends of peace, for several years back, to promote the establishment of a Congress, and court of nations, are entitled to our warm and unqualified approbation; and to the [illegible] and co-operation of every enlightened christian.

Resolved, That the Congress of delegates from various nations of Europe and the United States, lately held at Brussels, in the kingdom of Belgium, for the consideration and recommendation of a Congress of Nations, is hailed by us with joy and renewed encouragement; that we cordially [illegible] [illegible]

[illegible] [illegible] of Churches [illegible] in America; and would affectionately invite all humane friends of peace, of every name and condition—whether [illegible] to all our platforms [illegible] and take part with us in the accomplishment and comprehensive action of christian benevolence.

Per the Committee,
AMASA WALKER, Chairman.

THOMAS DREW JR.,
Recording Secretary.

Letters from the Old Colony.—No. 2.

MARSHFIELD, Dec. 12, 1848.

To the Editors of the Boston Recorder:

MY DEAR SIRS:—Yesterday an opportunity was taken to make a short visit to what is here called "The White Farm," and to spend a few hours on the spot where once lived, and toiled, and prayed, and died a man whose memory will always be associated with the early history of his country. And such a visit was made pleasant by the politeness and kind attentions of the family, who still reside on the place, and retain the name of their ancestors. Here the first white child born in New England resided for many years, and here some of his descendants have made their home till the present time. Of course every thing around me seemed calculated to awaken a train of solemn and interesting reflection. And a thousand associations connected with the past were at once suggested. As I went from one apartment to another in the house, the oldest part of which, I was informed, had been erected by him, I could not but think of the original occupant as he there once appeared in the garb and manners of our Puritan fathers. As I visited the old apple tree and tasted of the fruit not long since gathered from it, I could hardly restrain my thoughts from wandering back to the feelings and anticipations of that venerable man while planting it there more than a hundred and fifty years ago. And as I ascended the hill back of the house, looked out upon the boundless expanse of water and listened to "the eternal bass of nature's anthem," coming up from old ocean just as it did two centuries ago, I could do nothing but think of the Pilgrim fathers, who then sailed over it, and exclaim in the language of Byron,

> "Time writes no wrinkle on thine azure brow,
> Such as creation's dawn beheld, thou rollest now."

Peregrine White, whose celebrity among the early settlers of the Old Colony was derived rather from the circumstances of his birth, than any extraordinary events connected with his subsequent life, was born in November, 1620, on board the Mayflower, while lying at anchor in Cape Cod harbor, not far from what is now called Truro, before the Pilgrims had fixed upon Plymouth as the place of their future residence. He was the son of William and Susanna White. His father was a man of some respectability among his associates—so much so, at least, as to have a servant in his family, to be one of the first signers to the form of government agreed upon before they landed, and to have Mr. prefixed to his name as it has always appeared on that instrument. And his mother was lovely and interesting enough to afterwards secure the affections and become the wife of Gov. Winslow, one of the best educated and most accomplished gentlemen connected with the expedition.

After the second marriage of his mother, which took place when he was an infant but a few months old, it is natural to suppose that young Peregrine resided in the family of his step-father. If so, he remained at Plymouth till he was seventeen or eighteen years of age, and then removed to Marshfield, where his subsequent life was spent. It is not probable, however, that he became a permanent resident on the farm, which now bears his name, till after he was forty-five years old. At least he did not obtain legal possession of it till that time. And then it appears to have been given to him for having been born. For in the ancient records of the Colony may be found the following entry dated October, 1665. "In reference unto the request of the king's commissioners in behalf of Lieut. Peregrine White, desiring that the Court would accommodate him with a portion of land, in respect that he was the first English that was born in these parts; and in answer unto his own petition preferred to this Court respecting the premises, the Court have granted unto him 200 acres of land, lying and being at the path that goes from Bridgewater to the Bay, adjoining to the Bay line."

After having thus obtained permanent possession of a good estate, he appears to have quietly settled down in the enjoyment of it, pursuing the even tenor of his way "unknowing and unknown." Although he was made a captain in the militia, and was chosen to represent the town in the general court, yet he cultivated his farm with his own hands, and brought up his family to habits of industry. He was a husbandman—that most ancient and honorable of all employments. In Summer he labored, and in Winter enjoyed the fruits of his labor. With his neighbors he "crushed of herbs, ploughs, and hye," and with his family he lived in peace and plenty. Familiar with that most delightful scene on earth—a New England farmer's evening fire-side, where our national character is formed, and immortal souls are trained for heaven, he was probably for many years as contented and happy a man as he well could be without the inspiring influence of religion. And even of this he was not permitted to always remain destitute. For at last, when nearly four score years old, he became connected with the church, the prayers of his pious parents were answered, and a practical illustration was given to the truth of the inspired language, "Train up a child in the way he should go, and when he is old he will not depart from it." We find in the records of the first church in this town, that in the year 1698 he made a public profession of religion at the advanced age of seventy-seven, and that the Rev. Mr. Thompson, then pastor of the church, preached on the Sabbath of his admission from the passage of Scripture, where the laborer is said to have received his penny notwithstanding he did not begin to work till the eleventh hour of the day.

But death at last closed the scene to a life made interesting to posterity merely by the circumstances under which it commenced. For not long after the important event just mentioned, and while "his eye was not dim, nor his natural force abated," he was gathered to his fathers. That painful event took place, we learn from an obituary notice which appeared at that time in the Boston News Letter, the only paper then published in your city, on the 20th of July, 1704. He was of course, at the time of his death eighty-three years and eight months old; yet it is said, that "he was vigorous and of a comely aspect to the last." Thus in a good old age his spirit returned to God who gave it, and his body found a resting-place in the grave, where it has long since mouldered back to its native dust, and become as if it had never been. "Let me die the death of the righteous, and let my last end be like his."

Yours truly, S. W.

A Tribute to Missions.

In the last number of the North American Review, we find the following honorable testimonial to the incidental benefits which the missionary enterprise has conferred. The writer remarks that [illegible] [illegible]

[illegible] to be accomplished; [illegible] with the christian philanthropist [illegible] server of every [illegible] of every institution, art, science—in fact of everything which influences human character.

We should therefore expect to get the most thorough, systematical, and trustworthy [illegible] or information, not from mere [illegible] of the better sort, but from persons who had some ulterior philanthropic end in view. In this respect, [illegible] [illegible] missions for the contributions which have illustrated it. In Geography, ethnography, and philology, more has been derived, within the last two centuries, from this source than from all others. Where commercial enterprise has furnished sketches of a coast, religious zeal has penetrated the remotest interior. Where scientific research has afforded us a few salient features of outward nature, the servant of the cross has gauged society in every dimension and painted it in every aspect. Where the philologist has half guessed and half imagined a scanty vocabulary to exhibit a preconceived theory, the missionary has mastered the most impracticable dialects, codified their laws and idioms, constructed alphabets, and created a written literature. Of many of the South Sea islands, of many parts of Asia and Africa, of some portions of the aboriginal history of our own country, with which we are now become intimately conversant, we should still have been in utter ignorance, or have had but the most vague and shadowy knowledge, had it not been for those associates of the eighteenth and nineteenth centuries. Their published researches became at once standard and indispensable works in their respective departments, while the periodicals issued under the auspices of their supporters are no less valuable to the merely curious inquirer than edifying to the devout and benevolent. There is not a number of the Missionary Herald, an unobtrusive monthly published in this city, which does not send abroad through the American churches materials of knowledge which would be looked from the secular press with the longest and loudest flourishes of trumpets.

Baltimore Correspondence.

BALTIMORE, Dec. 9, 1848.

Some two or three weeks ago, I left Boston for a temporary residence in this city. Winter had then, to all appearance, made his salutatory addresses to your citizens. Along the railroad to Burlington the snow lay piled in heaps, and Boreas had possession of the field in good earnest. But on arriving at New York, the meteorological elements were in a much milder and more agreeable state of combination, and as I progressed farther south, it seemed to be rather the mellow dawn of Autumn, than its sober close; and at the time of my writing we are in the enjoyment of Summer weather, the thermometer indicating 70°.

I came to this city a stranger to everybody in it. My letters were to business men; and from observation, I may conclude that business is the grand, all-absorbing passion of Baltimoreans, as well as of Bostonians. If there is an abatement to be made, however, it will be in favor of the former, who give pleasure the greater share of attention. But the masses move onward and forward in everything else but in a preparation to meet the end of their career. In the great public thoroughfares, you hear the markets, the Presidential message, and the gold mines of California thoroughly discussed, but not a word said of religion, excepting in reproach. If the christian moves in the crowd, and if his aspirations are, as they should be, after holiness and a nearer conformity to the character of his Divine Master, he breathes no congenial atmosphere in the steamboat and railroad car, and this very fact affords him subjects for serious contemplation. But now and then, one does hear a religious discussion; but it is not so much the discussion that edifies as grieves. I listened to such an one between an Orthodox professor and a Whittemore Universalist. The latter, although of apparent general intelligence, was sadly destitute of Biblical knowledge; and this led him to assume rather the attitude of a caviler, than a debater. He sneered at the doctrine of the future endless misery of the impenitent, as impeaching the character of God. If, said he, God were merciful, how could He create an intelligent being for a state of endless suffering? He was willing to admit that man was accountable for the violation of God's commands, in some degree; but the punishment that he received in this world was, in most instances, equal to the offence. In some special cases, where he could not be, or was not overtaken for his crime, by God's displeasure, he might receive some limited punishment hereafter, but he had not fully made up his mind on this point! A child would have made better use of its reason than did this caviler; but, notwithstanding, he seemed to have the sympathies of the [illegible].

There are in Baltimore about a dozen clergymen who are classed as Presbyterians. Rev. Dr. Plummer holds a conspicuous, if not the most prominent place among them, I infer. He is a strong man, and is apparently devoted, with all his heart, to the work of the ministry. He preaches extemporaneously, and with much fervor, and has the complete mastery of the subject upon which he discoursed, either by previous study or by the process of mental analysis while discoursing. His arguments, when addressing the impenitent, leave the caviler no ground to stand upon. He speaks from strong conviction, and therefore makes a strong impression upon his audience.

Last Sabbath evening, he preached from Jeremiah 13: 21. "What wilt thou say, when he shall punish thee?" He remarked, that he assumed the ground, that those he addressed admitted the future punishment of the finally impenitent. The wise man, who has a cause to defend in a court of justice, makes provision for its defence, and if you die in your sins, we suppose you will not appear at the bar of your eternal Judge, without an excuse for impenitence. What, then, will be your plea?

Not the want of opportunity—for you have the privilege of making your peace with God now, before you leave this house. Nor ignorance of your duty—for there, the thousand sermons you have heard will rise in judgment against you and condemn you—nor want of time—for the minutes, hours, and days, and weeks, consumed over novels, and the trashy literature of the day, perhaps, merely to kill time, will be sure witnesses against you—nor your good deeds—for we must, on the solemn authority of Holy Writ, that no impenitent person ever performed a good deed from the right motive. When a prisoner is arraigned for a criminal act, in the Supreme Court, the Judge charges the Jury that the guilt or innocence of the arraigned must turn upon the motive which actuated the prisoner in committing the act. So must it be at your trial.

No—neither of these, nor any other excuse, which your ingenuity may invent, will be urged by you, for your mouth will be stopped. When the King made a feast, and went in to see the guests, and discovered a man without the wedding garment, he asked him for the reason, and it is said, with a solemnity, that is without a parallel, "He was speechless!" Doubtless, he had been inventing some bold apology to make to the King, but when the crisis came, he was speechless. So we fear it will be with you.

It is said that a party of pleasure embarked one pleasant morning in the neighborhood of the great maelstrom, on the coast of Norway. They were so entirely engrossed with the festivities of the occasion, that they did not discover that they had been drawn within the influence of the whirlpool, and were [illegible] approaching its dreadful vortex. Their friends upon the shore saw their danger, and endeavored by signals and gestures to warn them of their danger; but they [illegible] at their strange action, and hurried on to the [illegible]. They were apprised of their danger when salvation was beyond their reach, and perished. We have, during a period of calm repose, warned you of your impending ruin. See to it, that you do not perish. G.

Impressions of a Connecticut Thanksgiving.

NEW YORK, Dec., 1848.

MESSRS. EDITORS:—As the Governor gave those of us who are so fortunate as to have Yankee friends, an opportunity of being doubly thankful this year, I determined to spend the Yankee festival in the home of my fathers. Having been often assured that nowhere was the idea of Thanksgiving so perfectly realized as in "the land of steady habits," I was desirous of seeing, hearing and tasting the goods for myself. Although I went with high raised expectations, candor obliges me to say that the half was not told me. I was gratified in listening to an appropriate Thanksgiving discourse, in which the worthy pastor proved from 1 Sam. 12: 22, that New England was now the favored heritage of God, and that his honor was pledged to preserve it for "his people." Most favorably did it contrast with a sermon I heard the preceding week in one of our pulpits, from an eminent scholar and divine, from New Jersey, which though ostensibly a Thanksgiving sermon, made not the most distant allusion to New England or the Puritans, an unpardonable an omission as would be the acting of the tragedy of Hamlet with the part of Hamlet omitted. And then such sunny recollections have I of the rest of the joyous occasion as to inspire the hope that they may be yearly renewed, through the consideration of our future governors to their New England subjects.

The place of my sojourn was a quiet corner of Connecticut, one of those places so rarely to be found in these railroad times, where the people are content to live and move as did their fathers. It is a relief to escape from the whirl and din of this Babel, to a place that presents so strikingly the tone and spirit of by-gone times. I experienced a little confusion in identifying some of the villages through which I passed, so rapidly had they grown since the building of the railroad, but no difficulty of this kind met me in the hamlet I was visiting. The country presented the same unchanged aspect of roughness. Not a rock apparently had been removed from the fields, whose rugged surface was by no means inviting to the farmer. There stood the same old buildings, presenting the same weather-beaten fronts to the passer by, that had been exposed to the storms of at least a quarter of a century. And there too in the little church, (which I was glad to see had taken the place of the old square-pewed, high galleried building, with its pulpit perched at such a dizzy height) my eye roved upon the old familiar faces, wearing the same unruffled expression that was stamped upon them ten years ago, and with not a single additional crowfoot or wrinkle that I could discover. There were none of those anxious looks, none of the marks of premature old age, which so often meet us in the crowded streets of this busy city. Just such as the place and people appeared to my youthful eyes, just such did they seem to me now. There must be some quality hidden among those rocks and hills, which is an effectual antidote to the assaults of age and the inroads of time. Perhaps, however, the explanation may be found in the remark of an aged grandmother, now in her 85th year, and herself a fine illustration of its truth, who in speaking to me of the old age of her family, shrewdly observed, that "they did not wear themselves out a-fretting!"

And by the way this grandmother is one of the few relics of a generation fast passing away, whose places, it is to be feared, can never be made good by their daughters. Although so far beyond the term of years allotted to man, she is still firm and vigorous, her hearing unimpaired, "her eye is not dim, nor is her natural force abated." One of a family of 16 children, upon her devolved many of the domestic cares. As a specimen, she was accustomed to knead *three pecks* of rye and Indian meal at every weekly baking, which was made up into eleven or twelve large loaves! No wonder that as she looks upon many of the puny, dawdling, lack-a-daisical misses of the present day, she thinks that the race is degenerating. Of course we would not advise that all our young ladies should be put upon this course of training, but if to their other accomplishments was added a more intimate acquaintance with domestic affairs than many of them possess, would it not be a "consummation devoutly to be wished?"

Such at least is the opinion of your friend,

ELIOT.

Magnalia Christi Americana.

We are glad to learn, that J. D. Flagg and W. H. Wardwell, the Andover publishers, are proposing to issue a new and elegant edition of Mather's Magnalia, with notes and index, which are very much needed. This will be good news to those lovers of the early history of our own New England, who have been seeking in vain to possess this work, which has long been "out of print;" and can only be bought, if at all, at an exorbitant price. The Magnalia, much as it is decried by certain interested parties, is, after all, our main reliance for information in regard to the earlier colonial times, and the remarkable men who were the luminaries of their own age, and are the boast and glory of ours. The learning, piety, animation and simplicity of this good old book, give it an irresistible charm for old and young. It is time that it be issued, as it is now likely to be, in a form worthy of the work, of its subject, and of the country.

Lawrence Academy, Groton.

A catalogue of the officers and students of this institution, from the time of its incorporation, has just been published. This school has been in existence for more than half a century; the whole number of pupils of both sexes who have been connected with this Seminary, amounts to nearly 3000. In consequence of recent liberal benefactions, the school has become permanently prosperous. The following brief sketch of its history is subjoined:—

After some efforts to establish a school, by citizens of Groton and Pepperell, the General Court in 1793 incorporated the "Trustees of Groton Academy." And in 1797 half a township of land in Maine was granted, which subsequently yielded a permanent though small fund.

The Academy afterward received an addition to this fund from the estate of Mrs. Bemis, widow of James Brown, Esq.

These constituted all its pecuniary resources, apart from tuition, till the year 1836, when Messrs Amos and William Lawrence of Boston began to [illegible] its prosperity. These gentlemen, sons of Dea. Samuel Lawrence, an original subscriber and patron, [illegible] educated at the school, have lavished their bounty upon it, restrained only by the limit of its necessities. By them, it has been furnished with a Library of several thousand volumes, and with Chemical and Philosophical Apparatus; its buildings have been enlarged and beautified, its grounds ornamented, and above all its funds have been doubled. Eight scholarships, each of $50 per annum, for students of this Academy, have been established, four at Williams College, and four at Bowdoin College. It is estimated that from $75,000 to $80,000 have in these various ways been expended by these gentlemen [illegible].

It was then appropriate that the school should bear the name of these benefactors. Accordingly on petition from the Trustees, in 1847, the Legislature changed the name of the Corporation to the "Trustees of Lawrence Academy."

Beloit College.—We learn that S. Pearl Lathrop, M. D., of this place, has been appointed Professor of Chemistry and Natural History in the College at Beloit, Wisconsin. Hon. Thomas W. Williams, of Connecticut, is one of the principal benefactors of this Institution, having contributed $10,000 towards founding a professorship. Dr. Lathrop is a gentleman of high attainments in Natural Science, and has been for sometime connected with Middlebury College, as a lecturer in that department.—*Middlebury (Vt.) Galaxy.*

Hollis Institute, South Braintree.—From the annual catalogue of this institution, we learn that the whole number of pupils that have been connected with it during the past year is 186.

☞ The report of the murder of Rev. Daniel Baker, a Presbyterian missionary in Texas, by the Camanche Indians, proves to be unfounded.

☞ The Rev. Dr. Worcester of Salem will deliver a discourse on this (Forefather's day) in the Robinson Church, Plymouth, at 11 o'clock A. M.

The Editors' Table.

Fifty two Scripture Facts, in Simple Language. By the author of "Peep of Day." Comprised in a neat packet, and also bound in two volumes of 400 pages. Price 25 cts. Published by the American Tract Society.

It is easy to imagine the delight with which the "little ones" will open these charming packets and volumes. The exquisite engravings must please their eyes, while the simplicity of the language in these neat little narratives of evangelical truth will deeply interest their susceptible minds. These works are too delicately printed and elegantly embellished, to be treated with indifference or carelessly thrown aside. They will be read by children when other books are neglected, and the impressive facts they so prettily describe will warm up their hearts when more profound reading is forgotten. The Tract Society has done a wise act in publishing these beautiful volumes in advance of the holidays, and on these occasions, both parents and children will, no doubt evince their gratitude.

University Sermons. Sermons delivered in the Chapel of Brown University, by Francis Wayland, President of the University. For sale by Gould, Kendall & Lincoln, 59 Washington street.

These sermons were preached in the chapel before the officers and students. They were written during four years, and form a series of discourses upon important doctrines of the gospel. This volume adds to Dr. Wayland's fame as a writer. This is commendation enough to bestow upon any book.

Letter to a Fallen Sunday School Teacher.

This affectionate and faithful letter is furnished in a tract form at the Depository, 9 Cornhill, Boston. Also, the tract, "Do your children attend any Sunday School?" and a New Year's Tract to the Teachers and Pupils of Sunday Schools in the United States; all at the cheap rate of 32 pages for one cent. Also, several other varieties of excellent tracts, adapted especially to Sabbath school teachers and youth, distributed without charge, on application at 9 Cornhill, Boston. Wm. B. Tappan, Agent American Sunday School Union.

The Christian Melodist. A Collection of Hymns for Social Worship. By Joseph Banvard. For sale by John Putnam, 81 Cornhill.

This book contains a judicious selection of hymns adapted to a great variety of occasions. Tunes suited to every hymn are bound up in the same volume. Perhaps no book of this kind is more perfect than this.

New England Farmer.

We have received the first number of a new semi-monthly with this title, under the editorial management of Mr. S. W. Cole, who has had a long experience as the conductor of agricultural journals. Judging from the specimen number, we conclude that this will be a valuable publication for farmers.

Edward and Mary. Published by Mass. S. S. Society, and for sale at their depository, 13 Cornhill.

The design of this little book is to illustrate the nature and effects of the true love of God.

The Story of Little John. By Charles Jennet. Translated from the French by F. G. Skinner. For sale by Tappan, Whittemore & Mason, 114 Washington street.

This is a story written to aid parents in educating their children.

Original Thoughts on Various Passages of the Scriptures. By Rev. R. Cecil. For sale by Gould, Kendall & Lincoln, 59 Washington street.

These thoughts have been published before. To know that Richard Cecil wrote a book is a sufficient guarantee for its usefulness.

The Beauties of Sacred Literature. Illustrated by eight steel engravings. Edited by Thomas Wyatt. For sale by James Munroe.

This book is composed of selections from authors of eminence in several denominations. The articles are rich in thought and diction. The binding and typographical execution are neat and elegant. It is well fitted for a holiday present.

Foreign Intelligence.

The last steamer brings soul-stirring news from Rome. The Romans, true to the character which they possessed in the days of Brutus, have assassinated in the person of the Prime Minister of the Pope, a supposed tyrant. Pius the Ninth appears to be in effect deposed from his throne, if he has not actually fled from his kingdom to some foreign country.

In the Recorder of June 24, we published an article, containing the opinion of Rev. R. Fleming, expressed nearly 150 years ago, that this year (1848) would close the Papal usurpations. Mr. Fleming, in a work entitled "A Discourse concerning the Rise and Fall of the Papacy," says in one place, (Edit. 1850, p. 18,) that "the final period of Papal usurpations must conclude with the year 1848." Again, (p. 46) he observes that "the fifth vial is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon, the Roman see. This judgment will probably begin about the year 1794, and expire about 1848. The Pope cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. But yet we are not to imagine this vial will totally destroy the papacy, (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out."

The prophecy of Mr. Fleming, made a century and a half ago, seems to be upon the eve of fulfilment, if indeed it has not been already fulfilled as will be seen by the following narrative of the eventful scenes which have lately occurred at Rome. It is from a correspondent of the Daily Advertiser, who seems to have been an eye witness of some of the events described.

Rome, Nov. 18, 1848.

The fifteenth day of November was the day appointed for the Chamber to meet. Rome was to all appearance perfectly tranquil, although various dark rumors were in circulation. During the days immediately preceding, the Romans were surprised to see large bodies of Carbineers enter the city from the neighboring provinces, the patrols doubled, and to hear that there was a review of the troops in the closed court at the Vatican, by the Minister Rossi. Rossi has been most odious to the people ever since he acted here as the Guizot-ambassador of France. An article appeared in the Gazzetta di Roma, which the people imagined was intended to [illegible] them, and to [illegible] the [illegible] of Italian nationality. The article was considered an insult. The Romans were highly incensed at these things. There were indications that an attack would be attempted in a [illegible], there was no appearance of danger. [illegible] that their [illegible] should be [illegible]. It was, however, ascertained that the troops were not disposed to act against the people, which [illegible] the agitation.

On the morning of the 15th, a large crowd assembled about the palace of the Chamber of Deputies, but there was no disturbance; the people, in the [illegible], were remarkably quiet.

The hour appointed for the opening of the Chambers had already passed. The Deputies had taken their seats, and all were expecting the arrival of the Prime Minister, when there was a bustle without, the door was thrown open, and a voice exclaimed—"Rossi has been assassinated!" Every one was paralyzed, not knowing but that his own turn would come next.

The carriage of the Minister had entered the court at a rapid pace; the people, crowded together, could hardly get out of the way of the horses. Hisses and execrations were heard on every side. Rossi descended quickly, and attempted to make his way through the dense crowd which gathered closer and closer around him. He was on the first step of the staircase when, as he turned with an impatient gesture, he was struck in the neck with a dagger; the carotid artery was severed; he staggered and fell, and in a few minutes was a corpse. The people opened a way for those who were bearing him away, and remained in silence. It is probable that all those in the court had been aware of what was to be done.

When Rossi had breathed his last, the President of the Chamber opened the session. The names of the members were called over, and, the legal number not being present, the sitting was dissolved. It may here be as well to say that, on entering the hall, the deputies proceeded to the left side of the tribune; the right side, that of the supporters of the Minister, was left entirely vacant: so that the political fall of Rossi had been declared before his murder was consummated.

Instead of the instinctive horror which such an event would produce in America, the impression upon the minds of the majority appears to be that of satisfaction. Assassination has been the Romans' *dagger* since the time of Brutus. There was even a large demonstration of rejoicing in the evening after the murder.

On Thursday morning, the 16th, the various military corps, the Police, or Carbinieri, the Civic Guard and the people, without arms, and headed by the tri-colored banner, met in the Piazza del Popolo, and thence repaired to the Chamber of Deputies, then sitting. A Committee from the Deputies joined the procession, and one of them read to the people the following programme, (or, to use the new American word, *platform*.)

Fundamental Principles

Demanded by the people for the new Ministry:

1. Promulgation of the principle of *Italian* nationality.
2. Convocation of the Diet, and conclusion of the *Federative Act*.
3. Fulfilment of the deliberation of the Deputies concerning the war of Independence.
4. Entire adoption of the Mamiani *Platform* of June 5th.

Ministers proposed by the people:

Mamiani, Sterbini, Campello, Saliceti, Fusconi, Lunati, Sereni, General of Carbineers, (Police) Galletti.

The procession then proceeded to the Quirinal palace. The great gates of the palace were closed; but the small door gave admittance to a deputation which was received not by the Pope but by Cardinal Soglia, who soon returned with the answer that His Holiness delegated to Galetti the power of forming a new Cabinet. A new cabinet was not all, however, which the people demanded—and a new deputation was sent to request the Pope's consent to the other conditions. His Holiness wishing to take time to consider, the people became impatient, and attempted to force the entrance upon the Via Porta Pia; the Swiss Guard here [illegible] resisted, and two were wounded; they retired within the gates, which were then closed; the people then brought [illegible], and set the gates on fire, whereupon they were fired upon by the Swiss from the palace, and several people were wounded. The consternation which now reigned throughout the city cannot be imagined; as the people, on hearing the report of fire arms, ran away as fast as they could, (to get arms as they said) and spread terror wherever they went. The shops were all shut, the women ran round like distracted creatures, the generale was beat—and everything was in confusion. The writer, at this time, succeeded in attaining the Piazza di Monte Cavallo, and was surprised to find it almost empty, except a small group concealed behind the great obelisk in the centre, to shield themselves from the fire from the palace; as it was perfectly absurd, however, to suppose that 80 poor Swiss would attempt to fire upon a whole people, he made bold, notwithstanding signals made to him to keep back, to cross the square; while doing so, he saw one or two men creep from behind the obelisk, and fire at the palace, where not a soul could be seen.

Having gained the opposite side, and waited to see these people bring [illegible], he was surprised at a noise on the left, and lo! twenty or thirty poor donkeys were driven along with a most tremendous noise, dragging little carts, which were to serve as barricades. Although there was nothing to barricade against, and although they most materially hindered the action of the barricaders. This however is the fashion now, and nothing can be done without barricades. The donkeys disappeared. The troops now began to appear with arms—and occupied all the posts leading to the Quirinal—and finally there were arrayed about nine thousand men, against the eighty poor Swiss soldiers in the Palace. These last would have certainly been massacred if the Pope, having been informed of the state of things, had not consented that a stop might be put to all bloodshed. And said that he referred all the requests of the people to the deliberation of the Chamber. And thus terminated this great demonstration. The Swiss were placed in security. The Civic Guard took their places, and the Roman people went home to devise new means for disturbing their kind and generous sovereign.

Rome is now perfectly tranquil; but how long it will continue so is a problem. As it is filled with rabid Republicans—(so called by themselves,)—who are perfectly reckless as to the means by which their object (anarchy) can be accomplished.

In the conflict there were about 12 wounded, and 8 killed, among the latter was the Abbe Palma, formerly a professor in the College of Propaganda, and a Counsellor of the Pope—a man of great knowledge, and perfect simplicity of character. One of the ruffians skulking behind the obelisk, shot him as he was standing at a closed window in the Quirinal. The press here is perfectly silent on the atrocious deeds of the week; and, indeed, were an editor bold enough to condemn them, he would be assassinated, as was the editor of the Labaro last Summer. The liberty of speech, even, is becoming dangerous, and the friends of law are terrified into silence.

The very latest intelligence in regard to the Pope, is, that he had left Rome secretly, and was on his way to France. This was the news at Paris, Dec. 1. It may be so, but the report needs confirmation.

Congress.

The present session of Congress has opened promisingly, so far as it regards the question of slavery. The people of our newly acquired territory of New Mexico, have sent a petition to Congress, praying for a territorial government, and for protection against the institution of slavery. The petition was presented in the Senate by Mr Benton, who moved that it be referred to an appropriate committee and printed. The scene which then ensued is thus described by the [illegible] press.

Mr. Calhoun rose—to oppose an opposition to the reference—but to protest against the [illegible] character of this application from the people of a conquered territory, the property alike of every portion of the United States.

Mr. Benton said that when the application of those for whom he acted was thus pronounced insolent, he deemed it his duty to rise and disclaim for them anything of the kind.

Mr. Calhoun replied, it was not at all strange that the Senator from Missouri should view the subject as he does, and that he (Mr. C.) should also view it differently. He (Mr. C.) considered the territory of New Mexico as belonging to the United States, and therefore the common property of all the States.

Mr. Benton said what he had done was just as little as could be done, and comply with the Parliamentary forms in regard to petitions. The Senator from South Carolina had [illegible] the petition [illegible]. The petition was neither insolent nor disrespectful, but [illegible]. These people were in the [illegible] position as that of the Virginia Deputies to George III. before the beginning of the Revolution, but though George III. did not grant their petitions, he made no charge that it was disrespectful.

Mr. Calhoun considered the petition disrespectful, because it sought to deprive the South of their rights—and it was for this reason that he had termed it insolent.

Mr. Benton again denied the insolence, and asserted the Constitutional right, conceded on all hands, by the people of New Mexico, to petition Congress for a Civil Government. He pronounced the declarations of the Senator from South Carolina gratuitous and unfounded.

Mr. Calhoun said, that it was not against the right of petition that he had spoken, but he had a right to remark upon every word of the petition presented. He contended that that petition attempted to exclude one-half of the people of the United States from the benefits to which the whole were entitled, and in this he deemed it insolent. What the Senator from Missouri thought on the subject, was to him a matter of perfect indifference.

Mr. Hale thought this was as good a time as any to meet the question. So, at the risk of being pronounced insolent, he would move instructions to the Committee to bring in a bill in conformity with the prayer of the petitioners. It was a petition asking legislation upon an interesting subject, one that must be definitely settled—one that will bear no compromise. This puts the thing on the Baltimore platform—on the Nicholson letter. Perhaps the people of Mexico have read that letter, and supposed that the Democrats would stand by that platform, though their leader was overthrown. Would the Democratic party now back out from their platform, upon which they fought so gallantly?

The petition was referred to the Committee on Territories and ordered to be printed by a vote of 33 to 14.

In the House, Mr. Palfrey has asked leave to introduce a bill, to repeal all acts or parts of acts of Congress, establishing or maintaining slavery or the slave trade in the District of Columbia.

The question on granting leave was taken and resulted in yeas 69, nays 81.

Mr. Root has offered a resolution instructing the Committee on Territories to report bills for Territorial Governments in New Mexico and California, excluding slavery. A motion to lay the resolution on the table was lost, 80 to 107—and the resolution was then adopted, 107 to 80.

On Monday last, Mr. Giddings, of Ohio, asked leave to introduce a bill giving to the people of the District of Columbia the privilege to express their sentiments on the subject of slavery in the City and District, which was read twice. Mr. Thompson and Tompkins, of Miss., each interrogated Mr. Giddings as to the interpretation of the bill. Mr. Giddings replied that it meant to include both whites and blacks. He knew no difference of color in these matters. Mr. Thompson, of Mississippi, moved to lay the bill on the table. On this motion the yeas and nays were demanded, and on being taken, resulted in the affirmative by yeas 106, nays 77.

Weekly Summary.

Silver Mine in Norway.—In the Swedish official paper of Oct. 27th, it is stated that, on the 16th of September the workmen employed in the King's mine, [illegible] of the Kongsberg silver mines in Norway, found a pure lump of native silver, weighing 560 pounds, and that on the 5th of Oct. another lump of native silver equally pure in quality, of no less weight than [illegible] pounds, was dug out of the same mine. It is a fact worthy of being recorded, that about twenty years ago this mine was offered for sale in London, for the sum of £10,000; but the capitalists of that day had not sufficient confidence in the business it was represented to pursue, to give this comparatively small price.

From California.—The New Orleans Times of December 5th [illegible]. Joseph H. [illegible] arrived here yesterday morning from San Francisco, having left that place on the 11th Oct. Mr. [illegible] had been one year in California, out of which he spent 42 days in the gold region. He there collected, by himself alone, some $1500 in the pure metal, his only instruments being a pickaxe, a shovel, a pan and a butcher's knife. Mr. C. states that the placer is 400 miles long, and from 100 to 120 miles broad, so far as it has yet been explored. He brought several large specimens with him, some weighing to the value of $32. He gives a glowing description of the country and its abundant resources. Provisions were very high; flour, in the gold region, $30 per barrel; boots, $8 per pair; shirts, from $6 to $8; brandy, $6 per bottle; board, [illegible] per week, and everything in proportion.

Newspapers in New York.—The "Independent," the new religious paper recently started in New York, in its last number publishes a table, from which it appears that the total number of papers published in that city is [illegible]; the aggregate regular issue, [illegible]; aggregate weekly issue, [illegible]; and the aggregate yearly issue, [illegible]. The number of reams of paper consumed is [illegible]. The weight of all this paper is about [illegible] lbs., and its cost about [illegible].

U. S. Senators.—Hon. A. P. Butler, of South Carolina, has been re-elected to the United States Senate for six years, from the 4th of March next. A telegraphic despatch to the Washington Union, dated Dec. 10th, says that Hon. Augustus C. Dodge and Gen. W. Jones have been elected to the U. S. Senate by the Legislature of Iowa. They are both Democrats.

California Gold.—Professor Horsford, of Harvard University has written a note to Rev. Mr. Rogers, containing a statement of an analysis of some of the gold from California. The specimen of ore that he examined yielded [illegible] of pure gold to [illegible] of other matter. The Professor also states his opinion that the [illegible] form in which much of the gold is found is owing to the glacial action in the Californian mountains, which disclosed the greater portion of the metal, as the glaciers passed over them.

Fatal Accident.—Simon Webb, jr., was killed on Monday afternoon, at East Boston, by being taken between two freight cars of the Eastern Railroad. He was engaged on the road, and the other cars jammed him in between the forward ones with such force and injury, that he died in fifteen minutes afterwards. He was [illegible] years of age, and leaves a large family, towards whom his last thoughts were directed.

Capital Trials.—The Supreme Judicial Court have been in session at Cambridge, this week. The jury could not agree upon a verdict in the case of the [illegible] charged with the murder of Mr. Childs of Natick. A man by the name of [illegible] of Lowell, has been tried for the murder of his wife; he was convicted of manslaughter.

An American Pirate Vessel.—The schooner Spec, (formerly the Flying Fish of the U. S. Exploring Expedition) was at Hong Kong, on the 20th of September, says the Salem Register, in custody of an English man-of-war, for piracies committed by her crew on the Chinese.

Hanging.—The Richmond Compiler says, the General Court last week refused to allow a new trial in the case of Wm. Dandridge Epes, convicted of the murder of F. Adolphus Muir, in Dinwiddie. He is sentenced to be hung on the 5th of this month, and will be executed, unless the Governor should pardon him, of which there is no probability.

E. L. [illegible], Esq., of this city, has been appointed by the Governor of the State of Connecticut, a Commissioner to take Depositions, [illegible] and proof of Deeds, &c., &c., in this Commonwealth, to be used or recorded in said State of Connecticut.

Tunnelling the Alps.—A European engineer, [illegible], has got a machine for tunnelling the Alps. He calculates on piercing Mont Cenis in three years—working on both sides.

Dangerous Counterfeits.—The public should guard against two dollar bills of the City Bank, Boston, altered to tens. These bills are so well executed that they have been taken at several of the Banks.

The Cholera in New York.—There have been three or four new cases of the disease, daily, at the quarantine, Staten Island, but none within the limits of the city.

Gov. Towns of Georgia has issued his proclamation, appointing Christmas day as a day of Thanksgiving throughout the State.

Ecclesiastical Record.

☞ Rev. F. V. Tenney, late of South Weymouth, [illegible] to be dismissed to Boston.

[illegible notices]

Marriages.

[illegible]

Deaths.

[illegible]

Obituaries.

MISS NANCY STORMS.

[illegible]

MISS ABBY BROWN.

Died in Ipswich, Dec. 11, Miss Abby, daughter of [illegible]

[illegible]

MRS. [illegible]

[illegible]

MRS. [illegible] HALL.

[illegible]

Notices.

Free Temperance and Christian Assembly.—[illegible]

[illegible]

W. B. Stowe(?), for the [illegible].

[illegible]

[illegible] Association [illegible]

[illegible notices]

The Markets.

HOME PRODUCE MARKET.

[illegible]

BRIGHTON MARKET.—Dec. 14, 1848.

At Market 550 Beef Cattle, [illegible] Stores, [illegible] Sheep, and 11000 Swine. [illegible]

Prices—*Beef Cattle*—Extra [illegible]

Working Oxen—[illegible]

Cows and Calves—[illegible]

Sheep—[illegible]

Swine—[illegible]

Family Linens!

Beebe & E. Jacobs & Co., No. [illegible] Washington street, [illegible] Linen Goods [illegible]. Dec. 15.

Cyclopedia of Moral and Religious Anecdotes.

BOUND in 1 volume, 8 vo. By Rev. K. Arvine, A. M., Pastor of the Providence Church, New York, with an Introduction, by Rev. George B. Cheever, D. D.

For sale by CROCKER & BREWSTER, 47 Washington street. Dec. 22.

Elegant Religious Gift Book.

ARVINE'S Cyclopedia of Moral and Religious Anecdotes, elegantly bound in cloth, gilt edges and gilt sides. Price $3.

[illegible]

From Rev. George B. Cheever, D. D.

[illegible]

Published by LEAVITT, TROW & CO., 191 Broadway, New York. Dec. 22.

New Juvenile.

BY Rev. Dr. Alden, Professor in Williams College. The Old Stone House, or the Pastor's Fireside, just published.

Also, for sale, The Revival in School; [illegible]

[illegible]

Youth's Companion.

For sale by B. PERKINS & CO., 100 Washington street. Dec. 22.

New Books.

UNIVERSITY SERMONS. Sermons delivered in the chapel of Brown University, by Francis Wayland.

The Pearl of Days, or the Advantages of the Sabbath to the Working Classes.

The Path of Life, or [illegible] of the way to glory and immortality, by Rev. D. Wise.

Rev. George B. Cheever's [illegible] of the Journal of the Pilgrims at Plymouth, in 1620.

[illegible]

The Boston Almanac, for 1849.

Merry Mount, a Romance of the Massachusetts Colony.

Just published and for sale by B. PERKINS & CO., 100 Washington street. Dec. 22.

Beautiful New Books.

THE Mass. S. S. Society has just added the following beautiful New Books to their variety of interesting and useful volumes to be found at the Depository, No. 13 Cornhill, which are suitable for holiday presents.

[illegible]

The Wayward Son. 72 pp., 18mo. Price 12 cents.

Kind Words for the Young Friends. By Uncle [illegible]. 216 pp., 18mo., embellished with numerous engravings. Price 36 cents.

[illegible]

NEW YEAR'S GIFTS.

[illegible]

Dec. 22. C. C. DEAN, Treasurer.

Woodworth's Youth's Cabinet.

NEW VOLUME—[illegible]

[illegible]

D. A. WOODWORTH, Publisher.

Dec. 22. [illegible] Nassau street, New York.

CARPETINGS.

EDWARD C. STEVENS, 260(?) WASHINGTON ST.

[illegible]

Dickinson Printing House.

DAMRELL & MOORE, [illegible]

[illegible]

Dickinson Stereotype Foundry.

FORMERLY of Boston, [illegible] J. D. FLAGG & W. H. WARDWELL, [illegible]

[illegible]

PIANO FORTES

AT A GREAT DISCOUNT.

THE subscriber, in [illegible], will sell his stock of *Piano Fortes* on hand at GREAT [illegible] PRICES.

[illegible]

STEPHEN W. MARSH

PIANO FORTE MAKER AND MUSIC DEALER,

No. 5 Adams Place, BOSTON.

Warranted Twenty-Five Years.

[illegible]

The Best Holiday Gifts

FOR the young are good books, and a great variety of such are now ready at No. 9 Cornhill, published by the American S. S. Union, [illegible]

Eagle Hill and Other Stories, [illegible]

Lydia Hooper, or, the Lost Child. [illegible]

Short Sermons to Little Children. By W. S. Plumer, D. D.

Henry and Willie. [illegible]

Wonders of Vegetation. "The Grasses."

Look Up [illegible], Girls and Flowers. [illegible]

My Awkward Cousin, or Caroline's Visit to her Great Aunt's Poultry Yard.

William Herbert, or Religion at School.

Henry Wood, or the First Step in the Downward Road. With original engravings.

Light on Little Graves, [illegible]

The beautiful A B C Book; [illegible]

Life in the Nursery, [illegible]

Infant's Library, No. 11. A new pack of twelve different little books, [illegible]

For sale, at the Depository, 9 Cornhill.

Dec. 22. [illegible] WM. B. TAPPAN, Agent.

NEW-YEAR'S GIFT.

A FAMILY PAPER,

Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.

THE YOUTH'S COMPANION is published every week, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year—six copies for five dollars.

The Companion is adapted to the taste of all Evangelical denominations, and has been recommended by Editors of *Congregational, Presbyterian, Episcopal, Baptist, Methodist, Political*, and *Mercantile* papers.

The Companion is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Youth and Children. The articles it contains are mostly in the narrative form, and are generally classed under the following heads:—*Narrative, Religion, Morality, History, Obituary, Benevolence, Natural History, Biography, The Nursery, The Sabbath School, Editorial, Variety, Poetry.* Many of these articles are illustrated by Pictures.

The Youth's Companion is often used in Sabbath Schools. The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

No Advertisements, and nothing Sectarian or Controversial, are admitted into the Companion.

Letters from Subscribers state, that Children are so anxious to receive the Companion, that they often do extra work, and deny themselves luxuries, in order to have it continued to them.

Terms of the Youth's Companion.

[illegible]

The Gem of the Season, for 1849.

ILLUSTRATED with [illegible]

From the [illegible]

From the [illegible]

From the [illegible]

Published by LEAVITT, TROW & CO., [illegible] Broadway, New York. Dec. 22.

Popular School Books.

J. S. MATHER & CO., Hartford, Ct., [illegible] MITCHELL'S [illegible] MANUAL OF GEOGRAPHY [illegible]

[illegible]

NEW ARITHMETIC [illegible]

[illegible]

For sale in Boston, by W. J. REYNOLDS & CO. Dec. 22.

The Christian Observatory for 1849.

THE Publishers of the CHRISTIAN OBSERVATORY [illegible]

[illegible]

J. V. BEANE & CO.

21 Cornhill, Boston.

The subscribers feel it to be of great importance that there should emanate, from this city, a periodical, like the CHRISTIAN OBSERVATORY, devoted to the interests of sound doctrine and practical piety. [illegible]

E. N. Kirk,
J. A. Albro,
J. B. Waterbury,
A. C. Thompson,
S. Aiken,
M. H. Smith,
E. Beecher,
J. Gurnsey,
W. A. Stearns,
J. P. Langworthy,
A. W. McClure,
G. W. Blagden,
N. Adams,
Rufus Anderson,
Samuel M. Worcester,
Leonard Woods,
Moses Stuart,
Ralph Emerson,
B. B. Edwards,
Edwards A. Park,
Austin Phelps.

Boston, Dec. 8, 1848.

PREMIUM PIANO FORTES,

MANUFACTURED BY

HALLETT, DAVIS & CO.,

417 WASHINGTON STREET.

Extract from the Report of the Worcester County Mechanics' Association of 1848. TWO PIANOS, by Hallet, Davis & Co., Boston. [illegible]

[illegible]

SPECIAL NOTICE.

☞ Our friends and purchasers will take notice that our WAREROOMS are at

☞ No. 417 WASHINGTON STREET, [illegible]

[illegible] Hallet, Cumston & Allen." Dec. 22.

HEATING AND VENTILATING

DWELLINGS, CHURCHES, SCHOOL HOUSES, HOSPITALS, FACTORIES, STORES, &c., [illegible]

[illegible]

Rich Holiday Presents.

PALMER & BACHELDERS, 91 Washington street, have received a large assortment of well selected Fancy Articles suitable for Holiday Presents, together with a choice selection of Staple Goods as per the following:—

GOLD AND SILVER WATCHES.

Lepine, Anchors, Leghorn, plain and jewelled, from a good variety of makers, of every style quality and price.

Clocks and Timepieces.

Marble, Gilt, Ebony and Alabaster Mantle Clocks. [illegible]

JEWELRY.

[illegible]

PAPIER MACHE GOODS.

[illegible]

SILVER WARE.

[illegible]

PLATED WARE.

[illegible]

BRITANNIA WARE.

Tea Pots, Coffee Pots, Urns, Castors, Flagons, Cups, [illegible]

CUTLERY.

[illegible]

CARPETS.

[illegible]

FALL TRADE.

[illegible]

WINDOW SHADES AND FIXTURES.

[illegible]

WILLIAM P. TENNEY.

[illegible]

Poetry.

"FAREWELL AND FOREVER."

"Farewell and forever!" said Harriet,
"Though this heart may be breaking with woe,
Though this heart may be breaking with woe,
Though death in this bosom has power to destroy
The fond hope of life I've so fondly cherished,
Still, still I must say, farewell and forever!"

"Farewell and forever!" said Harriet,
As she wept in the arms of her mother,
Who, fondly caressing her child, said thus:
"Oh, my child, why should you leave me?
Why should you break my heart?
Why should you bring down my gray hairs with sorrow to the grave?
Oh, my child, why should you leave me?
Why should you break my heart?
Why should you bring down my gray hairs with sorrow to the grave?
Oh, my child, why should you leave me?"

"Farewell and forever!" said Harriet,
As she pressed her aged father to her bosom,
Who, leaning on his staff, said thus:
"Oh, my child, why should you leave me?
Why should you break my heart?
Why should you bring down my gray hairs with sorrow to the grave?
Oh, my child, why should you leave me?
Why should you break my heart?
Why should you bring down my gray hairs with sorrow to the grave?
Oh, my child, why should you leave me?"

"Farewell and forever!" said Harriet,
As she bade adieu to her brothers and sisters,
Who, in tears, said thus:
"Oh, our sister, why should you leave us?
Why should you break our hearts?
Why should you bring down our parents' gray hairs with sorrow to the grave?
Oh, our sister, why should you leave us?
Why should you break our hearts?
Why should you bring down our parents' gray hairs with sorrow to the grave?
Oh, our sister, why should you leave us?"

"Farewell and forever!" said Harriet,
As she left the home of her childhood,
Where all was joy and peace,
Where all was love and kindness,
Where all was mirth and gladness,
Where all was sunshine and happiness,
Where all was heaven on earth,
Where all was paradise below,
Where all was—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she left the home of her childhood,
And left the hearts that were breaking,
And left the parents that were weeping,
And left the brothers and sisters that were mourning,
And left all that was dear to her on earth,
And left all that was heaven on earth,
And left all that was paradise below,
And left all that was—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she sought a new home,
And found it in the city,
Where she met with many friends,
Who received her with open arms,
And took her to their hearts,
And loved her as a sister,
And cherished her as a child,
And made her home happy,
And made her life joyful,
And made her days pass away,
And made her nights pass away,
And made her years pass away,
And made her life pass away,
And made her—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a husband,
And married him,
And lived with him,
And loved him,
And cherished him,
And made him happy,
And made him joyful,
And made him—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a child,
And loved it,
And cherished it,
And made it happy,
And made it joyful,
And made it—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a grandchild,
And loved it,
And cherished it,
And made it happy,
And made it joyful,
And made it—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a great-grandchild,
And loved it,
And cherished it,
And made it happy,
And made it joyful,
And made it—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a great-great-grandchild,
And loved it,
And cherished it,
And made it happy,
And made it joyful,
And made it—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

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And made it happy,
And made it joyful,
And made it—but she could stay no longer,
For the world was all before her,
And she must away to seek her fortune.

And she found a great-